Longest Ecclesiastical Lineage

Sitinamaluva is mentioned in Sri Lanka's history" perhaps for the first time in Mahavansa Ch' 23" stanzas 68" 69 and 70 on the en-listment of prince Dutugemunu's paladins.

68. **Girinaama Janapade – Kutumbiyangana gaamake** Kutumbi Vasabho naama – ahosi tattha sammato

69**. Velojanapade tassa – Sumano Giri bhojako** Sahaayassa suto jaate – pannakaara purassaraa

70. **Gantvaa ubho sakan naaman – daarakassa akaarayun**

Tan puttan attano gehe – vassesi giri bhojako.

Geiger's translation of the Mahavamsa. Ch. XXIII, lines 68 to 78 , "In the district called Giri, in the village of *Kutumbiyangana* there dwelt, held in honour by the people there, a householder named Vasabha. His fellow countrymen Vela and Sumana, governor of Giri, came when a son was born to their friend, bringing gifts" and both gave their name to the boy. When he was grown up the governor of Giri had him to dwell in his house. He had a Sindhu – horse that would let no man mount him. When he saw *Velusumana* he thought : 'Here is a rider worthy of me', and he neighed joyfully. When the governor perceived this he said to him: 'Mount the horse'. Then he mounted the horse and made him gallop in a circle; and he sat on the back of the courser seeming to be a chain of men and he loosed his mantle and girt it about him again and again fearlessly. When the bystanders saw this they broke into applauding shouts. The governor of Giri gave him ten thousand pieces of money and thinking; 'he is fit for the king', he gave him joyfully into the king's service. The king made Velusumana dwell near him, giving him honourable guerdon and favouring him greatly. This translation is from line 68 to 78.

Sitinamaluva recorded as *Kutumbiyangama* in *Mahavansa* is a translation of Sitinamaluva into Pali in the reign of king Mahasena which concluded in 352 A. C. But the Sinhala name Sitinamaluva had been in usage at least in 100 B.C. Because Sitinamaluve Kunta Gatta Tissa Maha Rahat Tera who founded Dimbulagala hermit-age and vihara lived between 50 and 100 B.C. His pupil Sitinamaluve Dharmakeerti Tera founded Maniyangama vihara. later called Maniyangama Rajamaha vihara between 59 and 89BC. Sitinamalu Talpata an ola manuscript written by Ven. Dickwelle Buddhakkita pupil of Ven. Sitinamaluve Dhammajoti who helped

Ven. Welivita Saranankara to found the Siyam Samagama which later turned into the Siyam Nikaya. Ven Sitinamaluve established the Siyam Samagama in the Low Country. This Siyam Samagama later became the Siyam Nikaya. Sitinamalu Talpata provides a complete account of the Sitinamaluve Ecclesiastical Lineage. Names of eminent Sitinamaluve monks Form Sitinamaluve Kunta Gatta Tissa Maha Tera to Sitinamaluve Sobhita Maha Pandita Sthavira are listed" 15 in number, Ven. Sitinamaluve Dhammajoti too belongs to this lineage of monks.

The Sinhala meaning of Sitina Maluva is given as the garden, park or the yard of the situ Nayaka or the Chief or Head of the mercantile or banking corporation. Refer History of Ceylon, page 541. Situ + Na + Maluva had later become Sitinamaluva. The Sinhala name is more acceptable as it had been in use at least 500 years before the Mahavansa was written.

The information about Sitinamalu Talpata is form Dr. Risiman Amarasinghe's Sitinamalu Sanga Parapura of 18.11.1993, published by the Saviti press, Vevurukannala, Dickwella.

Sitinamaluve Kunta Gatta Tissa Maha Rahat Tera was the founder of the ancient sacred Buddhist shrine Dimbulagala off Manampitiya in Polonnaruva. This was the abode of the Great Elder Maha Kasyapa who headed the Sangha Council for the unification of the three Nikayas or sects, which were divided on ideological grounds and not based on caste considerations as now, under the tutelage of Parakramabahu the Great 1153 – 1186 A.C.

This monk's chief pupil Sitinamaluve Dharmakeerti thera who founded the Maniyangama vihara near Awissavella and was its chief incumbent from 89 – 59 A.C. was the second in this line. The Sitinamaluve Ecclesiastical Lineage as recorded in the Sitinamalu Talpata is,

1. Sitinamalu Kuntagatta Tissa, Maha Rahat Tera.
2. His pupil Sitinamaluve Dharmakeerti Tera. chief incumbent Maniyangama Vihara now Rajamaha Vehera, 89 – 59 B.C.
3. Sitinamaluve Dhammadinna Maha Tera, 1068 – 1110 A.C.
4. Sitinamaluve Kashapa Maha Sthavira, 1120 – 1143 A.C.
5. Sitinamaluve Mugalan Kandavurukula piruvan Maha Tera 1144 – 1184 A.C.
6. Sitinamaluve Rahula Tarkavacaspati Maha Tera, 1184 – 1236 A.C.
7. Sitinamaluve Tepitaka Vanaratana Guru Tera, 1237 – 1259
8. Sitinamaluve Kalikal Seveni Siri Rahal Mahasami, 1264 – 1301 A.C.
9. Sitinamaluve Saranankara Tera, 1301 – 1344 A.C.
10. Sitinamaluve Anavamadarshi Lemeni Kula Maha Sami, 1344 – 1396 A.C.

11. Sitinamaluve Vimaladhara Tera, 1415 -1444 A.C.
12. Sitinamaluve Dhammaruchuri Himi, 1445 – 1483 A.C.
13. Sitinamaluve Dhammadassi Himi, 1484 – 1514 A.C
14. Sitinamaluve Dharmapala Maha Sthavira, 1515 – 1600 A.C.
15. Sitinamaluve Sobhita Maha Panita sthavira. 1520 – 1594 A.C.

From 1110 to 1594 A.C. monks of the Sitinamaluve Ecclesiastical Lineage had held the position of Viharadhipathi of Maniyangama Rajamaha Vihara. They were Sitinamaluve Kashyapa Maha Sthavira, Sitinamaluve Mugalan Kandavurukula Piruvan Maha Tera, Sitinamaluve Rahula Tarkavacaspati Maha Tera, Sitinamaluve Tepitak Vanaratana Guru Tera, Sitinamaluve Kalikal Seveni Siri Rahal Mahasami, Sitinamaluve Saranankra Tera, Sitinamaluve Anavamadarshi Lemeni Kula Mahasami, Sitinamaluve Vimaladhara Tera, Sitinamaluve Dhammaruchi Himi, Sitinamaluve Dammadassi Himi, Sitinamaluve Dharmapala Maha Sthavira, Sitinamaluve Sobhita Maha Pandita Sthavira.

According to the Sitinamalu Talpata an unbroken line of Sitinamaluve Ecclesiastical Lineage of monks have been Viharadhipathis of Maniyangama Rajamaha Vihara, which existed as main centre of Sitinamaluve monks until Kotakedeniye Dhammaransi Maha Sthavira became Viharadhipathi in 1614 A.C. Thereafter the monks of the Sitinamaluve Ecclesiastical Lineage gradually lost their hold on the Maniyangama Rajamaha Vihara. However the Sitinamalu Talpata provides clear, definite and strong evidence of monks of the Sitinamaluve Ecclesiastical Lineage residing in various viharas of the island.

Sitinamalu Talpata an ola manuscript written in 1780 A.C. by the scholary poet Ven. Dickwelle Budharakkitha provides the most authentic available information about his teacher Ven. Sitinamaluve Dhammajoti Maha Tera and the Sitinamaluve Ecclesiastical Lineage. Ven. Sitinamaluve Dhammajoti born in june 1697 had five pipils Ven. Kadurupokune Suvannajoti, Ven. Dickwelle Siri Buddarakkhita, Ven. Wehelle Dhammadinna, Pattayame Lekam and Barana Ganitacarya.

From the beginings of the Ruhunu civilization Sitinamaluva had been inhabited by the Durawa the descendants of the sinhalised Nagas of Ruhuna. Read the chapters, I, II, II and XII.

Never in its long history has it been inhabited by other. communities except the Durawa and the Neketi, the traditional astrologer cum artiste class of Ruhuna. The history of the Neketi community is as old as the hills of Lanka. The entire lineage of Sitinamaluve clergy has been of the Durawa as it is at the present time. The historic shrine Maniyangama Vihara founded by a Durawa monk Sitinamaluve Dharmakeerti Tera and administered right through its history by the Durawa monks and their kinsmen except during one short period, was the abode of some of the most illustrious monks of Ruhuna and the Low Country. It had been abandoned when the Portuguese sacked it after the collapse of Rajasinghe I's Sitawaka regime in 1592 A.C. In recent times non- Durawa monks have gone into occupation and taken over its incumbency.

Some of the ancicnt Nagan settlements of Lanka's southern and south eastern seaboard were at Matara, Devundara, Dickwella, Sitinamaluve, Tangalla, Ambalamtota, Manavulu Pura or Mahanagakula Pura, Hambantota, Koholankala, Kirinda, Kataragama, Palatupana, Yala, Kumana, Panama etc.

Nagas were one of the main ethnic components of the race which later came to be known as the Sinhalas. The Nagan element Sinhalised to become the community now called the Durawa. Refer chapters mentioned earlier.

Velusumana, king Dutugemunu's paladin so dexterous in horsemanship, second century B.C. was born at Sitinamaluwa as recorded in the Mahavansa. Sitinamaluva being an ancient Durawa village he was a Sinhalised Nagan Durawa. There have been traditions current in the Hambantota district about the Durawa Paladins of Dutugemunu which Durawa elders of the region were accustomed to relate.

Ven. Sitinamluve Dhammavansa present incumbent of Shri Wardhanaramaya, Sitinamaluva states, "Situ means affluent person and naa means chief. Hence Situna means affluent chief. Maluva here means yard, garden or park. Thus Sitinamaluva means the garden or park of the affluent chief.

"Sitinamaluve is a village which has existed from the Kavantissa era, with a long history, now located between the towns Beliatta and Tangalla. The Matara – Kataragama trunk road passes through it. Its area is about 8 square miles, bounded on the east by Polonnaruwa, on

the south by Kadurupokuna, on the west by puwakdandava and Nalagama on the wedt. It is inhabited by about 1000 families with a population of about 7000. It has two Buddhist temples, the old vihara and Shri Wardhanaramaya It is servedby a school, a health care centre and a weaving centre. The Navayala Vila which is about 9 yalas in extent had been a little lake, now converted to a paddy field. There are 7 small tanks bordering Sitinamaluva and a larger tank in the centre to supply water for the cultivation of its paddy fields. Due to disrepair these ancient tank have silted and become marshy land. As a result irrigation of fields have suffered considerably and paddy production has declined. The ancient embankment built of stone around the big tank facilitate the overflow of water during the rainy season making it a picturesque sight. But the water that collects dries up fast as the tank bed has silted.

"Bushes of Keren, Kekatiya, nelum, manel and olu grow luxuriantly in the Navayala Vila and has also become the haunt of kendetta, koka, diyakava and kimbula. It has now turned out to be a fine model of bio – diversity. This stretch of paddy land about 300 acres in extent is now partially fallow due to the absence of a proper drainage system.

" Sitinamaluva has had a long line of eminent Buddhist clergy and the last outstanding monk among them was Ven. Sitinamaluve Dhammajoti who assisted Ven. Welivita Saranankara to establish the Siyam Nikaya in Kandy in 1753 A.C. He received Higher Ordination from Ven. Upali Maha Thera of Siam along with Ven. Welivata Saranankara, returned to his native place and established the Low Country Siyam Nikaya.

" Eminent astrologer and poet Acharya Bharana of Sitinamaluva, a pupil of Ven. Dhammajoti states in his poem Neelakobo Sandesa that in the days of yore a king by the name of Minikirula was wont to spend the day here and hence it was called Sitinamaluva, meaning the place where the king stayed during the day. In Ruhuna there are folk traditions about king Minikirula. There is Minikirula Rajamaha Vihara in Kemagoda Dickwella said to have been built by this king . The Godaudakanda in Sitinamaluva is a picturesque spot. There are ruins of a palace where this king probably resided. When trenches were dug to lay the foundation for a school, pleces of ancient bricks and tiled were unearthed.

" Sitinamaluva now has four divisions, each served by a Grama Naladari. Cocount, jak, mango, divul and other useful trees are grown by the people. Farming is their main

occupation. Due to the absence of a proper irrigation system agriculture has declined, although cultivation is done in both yala and maha seasons.

"The village was once famous in history for amulets, charms, sorcery, occult science, astrology, devil dancing and traditional arts. These sciences and arts are hardly practiced now. The Ganita community of the village was highly skilled in them. Bharana himself won acclaim and gifts from king keerti Sri Rajasinghe when he displayed his astrological skills at his palace. The king conferred the title 'Chandrabharana' on him.

The monks of the Sitinamaluve Ecclesiastical Lineage losing the incumbency of Maniyangama Rajamaha Vihara after Kotakedeniye Dhammaransi Maha Sthavira became its Head is a classic example of the ousting of Durawa monks by non-Durawas from place of religious and cultural interest, which they have held for generations. This has happened at several places and more systematically with the establishment of the Siyam Nikaya at Malwatte in Kandy in 1753 A.C. The process is continuing at the present time, and the probability is that before long they would be pushed out of many places they administer now.

After Sitinamaluve Dharmakeerti tera, 59 A.C. Teras Dickwelle Ratnapala, Dematane Buddhvansa, Matara Vickramabahu and Mirisse Medhankara were Viharadipatis of Maniyangama Rajamaha Vihara. And Ambegoda Dhammaransi Tera when Matota Vickramabahu was head and Kotakedeniye Senagutta Tera when Mirisse Medhankara was head of the place resided there states the Sitinamalu Talpata.

It is said that Teras Dickwelle Ratanapala, Dematane Buddhavansa, Matota Vickramabahu and Mirisse Medhankara were Kinsmen of the Sitinamaluve monks.

After Mirisse Medhankara Tera several monks have resided at Maniyangama and other temples in the island states this same document.

Dr. Risiman Amarasinghe in his Sitinamalu Sanga Parapura or the Sitinamaluve Ecclesiastical Lineage found in the Sitinamalu Talpata, states,"The author of Sitinamalu Talpata, the most Ven. Dickwelle Buddharakkhita was a pupil of Ven. Sitinamaluve Dhammajoti. He composed a long poem comprising 978 stanzas titled Kavya Deepani with Sutasoma Jataka as its plot. By two of its stanzas he speaks of his teacher Ven. Sitinamaluve

Dhammajoti and states that he learnt Pali, Sanskrit, poetics and linguistics from him," page 15.

"……member of the Sitinamaluve Ecclesiastical Lineage have resided in various part of the country and contributed singularly to Sri Lanka's religious educational, literary and national uplift. In this regard it occupies a foremost position in the nation's history". page 17.

On page 17, Dr. Amarasinghe quotes a passage from Sitinamalu Talpata: "The chief pupil of Ven. Sitinamaluve Kunta Gatta Tissa Maha Rahat Tera, Ven. Sitinamaluve Dharmkeerti Tera had left Matota and gone to reside in a rock cave at Maniyangama in Sitawaka. The news of this monk resident in the rock cave reached king Valagamba, 43BC' He came there with his retinue, caused the jungle cleared around, excavated drip-lines over the entrance of the cave to make it more suitable for the pious, and learned monk to reside and made grants of fields and villages for the up-keep of the shrine".

Dr. Amarasinghe on page 18, "The founder chief incumbent of Maniyangana Rajamaha Vihara was Sitinamaluve Dharmakeerti Tera. It is stated that this monk became the Viharadhipati of this temple in 455 B.E. or 89 B.C. According to the available documentary evidence Ven. Sitinamaluve Dharmakeerti Tera the second monk of the Sitinamaluve Ecclesiastical Lineage has to be tken as the first head of the Maniyangam Rajamaha Vihara.

" Sitinamalu Talpata states that Ven. Sitinamaluve Dharmakeerti Tera passed away in 485 B.E. or 59 B.C. Hence he had been Vihardhipati of Maniyangama Rajamaha Vihara for 30 yers".

"Thereafter Teras Dickwelle Ratanapala, Dematane Buddhavansa, Matota Vickramabhu, Mirrisse Medhankara were chief incumbents of Maniyangama Rajamaha Vihara. During the incumbency of Ven. Matota Vickramabahu, and Ven. Mirisse Medhankara the two monk Ven. Ambegoda Dhammaransi and Ven. Kotakedeniye Senagutta respectively were residing there." page 18.

"From Mirisse Medhankara Tera onawards several monks had resided at Maniyangama Rajamaha Vihara and other temples in the island states the Sitinamali Talpata", page 19.

"After Ven. Sitinamaluve Dharmakeerti Tera documentary information about a monk of the Sitinamaluve Ecclesiastical Lineage is met only in 1611 B.E. or 1068 A.C. That is Sitinamaluve Dhammadinna Maha tera who had become Viharadhipathi of Maniyangama Raja Maha Vihara. He had come from the Ramanngna country for the 'Kasatota Upasampadaava' or Higher Ordination at Kasaatota, after which he went to reside at Maniyangama Vihara". Page 19.

"Hence it is said that he had been to Ramanngna country before he became head of Maniyangama Raja Maha Vihara and that he returned to Lanka for the Kasaatota Upasampada. sitinamalu Talpata mentions an Upasampada or Higher Ordination ceremony of Kasaatota. King Vijayabahu I, 1059 – 1114 A.C. had sent Ministers to the king of Ramanngna. caused to fetch the monks who had left Lanka for Ramanngna back to the homeland and held a Higher Ordination ceremony at Kassatota. according to the Asgiri Talpata, page 3, prof. Mendis Rohandeera's edition. This is the Higher Oradination ceremony conducted under the aegis of king Vijayabahu I by fetching monks from Burma in orderto revive Upasampada or Higher Oradination. Yet the names of monks who left Lanka to reside in the Ramanngna country is not mentioned in it. But sitinamalu Talpata precisely states that Sitinamaluve Dhammadina Tera returned to Lanka before 1068 A.C. Hence this monk has been back in this country for the Kasaatota Higher Ordination ceremony held around 1066 A.C. Therefore the statement that he became Viharadhipathi of Maniyangama Vihara in 1068 A.C. can be accepted". Page 19.

"Prof. Senarat Paranavitana on page 564, University History of Ceylon Vol. I, Part II and Dr. C.E. Godakumbura on pages 291 – 296 in Wickamaarchchi Felicitation Volume, 1966 are of opinion that the monks who arrived in this country from Ramanngna in Burma on the invitation of king Vijayabahu I were the same monks who had left the shores earlier to reside there. **The view expressed by these two historians is substantiated by the statement in sitinamalu Talpata which states that Ven. Sitinamaluve Dhammadinna Tera returned to Lanka from Burma to revive Upasampadaa or higher Ordination here**. According to the Sitinamalu Talpata, Ven. Sitinamaluve Dhammadinna Maha Tera passed away in 1110 A.C. having held the Viharadhipathi position of Maniyangama Rajamaha Vihara", page 20.

The most authentic information about Ven. Sitinamaluve Dhammajoti Maha Tera available upto date is found in the Sitinamalu Talpata of 1780 A.C. by his pupil, the scholarly poet

Ven. Dickwelle Shri Buddharakkhita Tera. It is edited with a commentary by Dr. Risiman Amarasinghe of 'Ramindu Mahala', North Seeduwa, published in 18.11.1993 at Saviti Press, Vevurukannala, Dickwella,

Ven. Dickwelle Buddharakkhita in his long poem of 928 stanzas titled Kavya Deepani states,

'Sitinaa Maluve terindun abature vesaya
Igenaa Saku, Magada, Kav, Sada suba lesaya'

'Being under the tutelage of Ven. Sitinamaluve
I learnt Sanskrit, Maagadi, Poetry and Language well and truly', page 15.

Sitinamalu Talpata discloses the following facts about Ven. **Sitinamaluve Dhammajoti Maha Tera :** His father was Puvakdandave Palliye Guruge Babappu and mother was Dickwelle Sadda Vidda Palagapatira Rajapaksha Wickramasinghe Mutukumarnage Yasodara Hamine.He was born in the month of june 1697 at **Sitinamaluve** and was given the name Jaansi. With the patronage of king Veeraparakrama Narendrasingher the youngster Jaansi was introduced to Ven. **Golahen Watte Rajaguru Dharmakeerti Maha Pandita Samin.** He was ordained by this monk of the Asgiriya temple in Kandy in July 1710 at the age of 13 by the name **Sitinamaluve Dhammajoti.** He studied Pali, Sanskrit, Sinhala, Linguistics and Buddhism under his teacher Ven. Golahen Watte Rajaguru Dharmakeerti Maha Pandita Samin. King Sri Veeraparakrama Narendrasinghe reigned at Kandy from 1707 – 1739 A.C, Pages 22, 24, 25.

Ven. Golahen Watte Rajaguru Dharmakeerti Maha Pandita Samin was the same monk mentioned in the Asgiri Talpata as Head of the Asgiri Fraternity from 1702 – 1719 A.C, Page 22. This manuscript was edited with a commentary by Prof. Mendis Rohanadeera of Jayawardhanapura University and published in 1969.

The most authentic document on Ven. Welivita Saranankara Sangha Raja was written in 1779 A.C. by Ayittaliyadde Muhandiram, a contemporary and close associate of this monk. He titled his work, **Sangharajottam Sadhu Cariyava.** Thus it had been I year prior to the Sitinamalu Talpata.

Sangharajottama Sadhu Cariyava discusses the association between the two monks Ven. Sitinamaluve Dhammajoti and Ven, Welivita Saranankara thus :

1. Saranankara Sangha Raja learnt the section on the noun in Balavatara from Levuke Ralahamy. What he learnt he immediately got written down on the sand. What he learnt and got written, he read to the virtuous, genial, pious and fortunate monk Sitinamaluve and made him write the section on the noun for fixation………. without the knowledge of Levuke Ralahamy……..", Page 3.
2. "What he learnt he drilled into the two pious monks Sitinamaluve and Ilipengamuve and made them repeat for him to imbibe……. ", Page 4.
3. "The pious, fortunate and virtuous Sitinamaluve who learnt grammar from the Sangha Raja when he had learnt it…….", Page 20. – **Grammar** here is in reference to the **Nama Kanda of Balavatara** and **not grammar of any other language**.

Dr. Risiman Amarasinghe comments," Of the three statements, what is meant by the first is that the Sangha Raja Saranankara repeated the section on the noun in the Balavatara he learnt from Levuke Ralahamy to Ven. Sitinamaluve Dhammjoti to learn so that he may not forget what had learnt. This does not in any way show that Ven. Sitinamaluve Dhammajoti was a pupil of Ven. Sangha Raja or that he was a teacher of Ven. Sitinamaluve Dhammajoti. What it indicates is that the Ven. Sangha Raja placed great reliance on the memory power or retentive power of Ven. Sitinamaluve Dhammajoti.

"The second statement only means that, what the Ven. Sanghaa Raja learnt he repeated to Vens. Sitinamaluve Dhammajoti and Illipengamuve to learn and say again for the Ven. Sangha Raja to memories. This too does not show that Sitinmaluve Dhammajoti was a pupil of Ven. Sangha Raja, but in a sense a teacher to the Ven. Sangha Raja. for **'Gurukam Karava'** means that he got them to teach back to him what he had told them earlier. " [Feedback of an oral recitation as mentally recorded, or read from sand base].

"What the third statement indicates is that the writer was aware that Ven. Sitinamaluve Dhammajoti was a monk of the Asgiri Fraternity and a pupil of the chief of that fraternity, Ven. Golahen watte Rajaguru Dharmakeerti Maha Pandita Swamin, which he did not much appreciate and hence wished to give the impression that Ven. Sitinamaluve Dhammajoti too was a pupil of his own beloved teacher Ven. Welivita Saranankara Sangha Raja."

" Beside the Sangharajottama Sadhucariyava itself gives the list of pupils of the Sangha Raja Welivita Saranankara as :

1. "Further, the chief pupil of the Ven. Sangha Raja, the Ven. Tibbotuwave Buddharakkita Siddhartha Nayaka Sami……", Page 19.
2. "And those who learnt from the Ven. Sangha Raja the doctrine, the science of language, Pali Atuva and their meanings from their early student days……. ", Page 31.
3. "And those in the same way learnt from the Ven. Sangha Raja the science of language and Buddhism ……..", page 32.
4. "Similarly Ven. Sangha Raja's pupil, Ven. Irivinne Vipassi learnt Buddhism, grammar, Pali, poetics and nighandu etc……..'' page 34.
5. "And also the Ven. Sangha Raja's grandson novice Welivita Saranankara from his childhood stayed with and learnt poetics, nighandu and science of language", Page 36.
6. "Besides the Ven. Sangha Raja's very own pupil Ven. Siddhrtha NayakaTer…..", Page 40.
7. "Thereafter the Ven. Sangha Raja's older pupil the Ven. Tibbotuwave Siddhartha Buddharakkhita who had virtue, wisdom and fortune……..", Page 15.

"It is quite clear that Ven. Sitinamaluve Dhmmajoti's name is not mentioned in this list of pupils of Ven. Welivita Saranankara Sangha Raja", Page 29.

"Besides Ven. Sitinamaluve Dhammajoti is referred to as a 'Saddiviharika' of Ven. Welivita Sarnankara", meaning a monk staying with him." page 31.
"When king Keerti Sri Rajasinghe, 1747 – 1782 A.C. appointed Ven. Welivita Saranankara Tera to the status of Sangha Raja, it was his chief pupil Ven. Tibbotuvave Siddhartha Buddharakkhita who was appointed Mahanayaka of Poya Malu Vihara Malwatta",

"If Ven. Sitinamaluve Dhammajoti was the chief pupil of the Ven. Sangha Raja it was he who should have been appointed as the Mahanayaka of the Poya Maha Vihara at the time", page 31.

Dr. Amarasinghe states on page 32," There is also indirect evidence to establish that Ven. Sitinamaluve Dhammajoti was not a pupil of the Ven. Saranankara Sangha Raja. That is the study of Sanskrit one of the subjects learnt by Ven. Sitinamaluve Dhammajoti from his teacher Ven. Golahenwatte Rajaguru Dharamakeerti Maha Pandita Swami. Refer Sitinamalu Talpata The author of Samgharajottama Sadhu Cariyava states that the Ven. Sangha Raja learnt Pali and even mentions the books he used. But he does not offer even a shred of evidence of his learning Sanskrit."

"Not a single person including Ven. Welivita Saranankara at king. Sri Narendrasinghe's court was able to construe the Sanskrit Stanza sarcastically recited by the Brahamin."

"But in Sangharajottama Sadhu Cariyava, page 37 its author states,"' ' ' ' ' ' ' ' ' ' ' ' since the Sangharaja Swamidaruvan returned to the temple and told his pupils that he understood the Sanskrit stanza, everybody upto this day say when asked."

"**Although** the statement by the author of **Sangharajottama Sadhu Caryava** attempts to imply that the Ven. Sangha Raja knew the meaning of the Sanskrit stanza, it is indeed strange that he **did not demolish the Brahamin's pride by construing the stanza then and there.** Without doing that what favorable result would have come out of his triumphant statement before his pupils that he knew the meaning of the Sanskrit stanza, having returned to the temple. As far as we have gathered there is no evidence to show that Ven. Welivita Saranankara knew any Sanskrit at that time. But as established earlier Ven. Sitinamaluve Dhammajoti was thorough with his Sanskrit. Because it was from him that his pupil Ven. Dickwelle Buddharakkhit the author of Sitinamalu Talpata had learnt Sanskrit. See Kavya Deepan, stanza, 9. Since Ven Sitinamaluve Dhammajoti knew well the Sanskrit language, wh000000000000000000000000000000000ich Ven, Welivita Saranankara was ignorant of if further establishes that Ven. Sitinamaluve Shammajoti was not a pupil of Ven. Welivita Saranankra, and the information given about Ven. Sitinamaluve Dhmmajoti's teacher in the Sitinamalu Talpata by his pupil Ven. Dickwelle Buddharakkita can be accepted as correct. Hence Dr. Punchibandara Sannasgala's statementthat Ven. Sitinamaluve Dhammajoti was a pupil of Ven. Welivita Saranankara has to be rejected. Refer, Sahitya Vicara Matara Kalapaya, page 4, Editor Punchibandara Sannasgala. Similarly the statement of Ven. Degammeda Sumanajoti Nayaka Thera suffers the same fate. Refer, Sinhala Sahitya Itihasaya

Matara Yugayak Tibe Da? By Ven. Degammeda Sumanajoti in Matara Kalapya, page 37, Editor Punchibandara Sannasgala, Colombo, 1962.

Further the statement of **Ven. Kirielle Gnanavimala that Ven. Sitinamaluve was an acolyte of Ven. Welivita Saranankara with out an iota of evidence to support it has to be ceremoniously discarded. This absurdity is found on page XI of Wehelle Dhammadinna Shasana Itihasaya by Kirielle Gnavimala.**

Scholars who do not consider Ven. Sitinamaluve Dhammajoti as a pupil of Ven. Welivita Saranankara:

From Mudaliyar W.F. Gunawardena,s **Guttilavyavarnana,** preface pages XVI, XVII and XVIII, "This when an attempt was being made by Ven. Novice Welivita Saranankara to stage a revival of learning in the Up Country, Ven. Novice Sitinamaluve Dhammajoti resident at a templein the village of Wehelle in the Matara District of the Low Country was engaged in gathering knowledge of Sinhala and Pali from wherever it was available and was kindling the light of learning. At this time Ven. Novice Saranankara knew only a part of the Balavatara. Ven. Novice Dhammajoti also knew only one part. They came to know that the book could be completed if they met and combined the two parts.

"In 1747 A.C. king Keerti Sri Rajasinghe ascended the throne of Kandy. He witnessed Ven. Sarnankara's effort and on his request sent officials to Ven. Novice Sitinamaluve, fetched him to Kandy and allowed them to exchange each others knowledge,"

"Sitinamaluve Swamin resided at the centre of education Pushparama Vihara and helped a large number of students. He then came back to the Low Country and led the revival of learning and Buddhist studies there. The service rendered by this eminent monk to Buddhist revival and learning is immense. Of his many activities to develop and disseminate knowledge the Balavartara Suthra Vyakarana is one."

Prof. Bandusena Gunasekara of Kelaniya University, in his edition and commentary of **Deditara Soka Malaya** of Donna Isabela Perumala Corneliya or Gajaman Nona published in 1977, on page 13, states, "Some consider Ven. Sitinamaluve as a pupil of Ven. Welivita Sangha Raja Himi. It is more appropriate to regard these monks as contemporary scholars. It

is a more plausible critical opinion to consider the two as individuals who exchanged each others knowledge acquired by self study and developed their education by themselves, and were two teachers who educated their pupil with great effort. The contribution made to literature by these two schools of learning and their two leaders is vast. It is generally accepted that the works produced by the two schools laid the foundation for the development of modern literature."

Ven. Medauyangoda Wimalakeerti in Matara Sahitya Yugaya, 1953, on page 3, states, "This youngster, Sitinamaluve, inspired by religious zeal obtained ordination from a monk in the area, learnt whatever he could teach. Then he started to travel from place to place in search of knowledge and books. His search was a success. From then on he studied every book he came across and began to teach all who came to him. With the passage of time his fame as a learned monk and a capable teacher began to spread throughout the South Country. It reached Kandy too. Keerti Sri Rajasinghe king of Kandy was elated by the news of the activities of Ven. Novice Sitinamaluve, sent officials, fetched him to Kandy and made arrangements for him to join Ven. Novice Welivita Saranankara in the religious and educational endeavour. At the time the learned person of the Up Country was Welivita Saranankara Silvatun while Sitinamaluve Dhammajoti Silvatun was his counterpart in the Low Country. The unison of these two Silvatun was the beginning of the present advancement of learning. These two associated each other in brotherly affection, exchanging each others knowledge and educated many pupils. This **Silvat Samagama or Pious Fraternity** brought to fruition the reestablishment of Higher Ordination. It is said that both these Silvatun were given Higher Ordination at the Malvatu Vihara in Kandy by the monks from Siam headed by Ven. Upali Maha Thera.

"Even after obtaining Higher Ordination Ven. Sitinamaluve Dhammajoti remained in Kandy until there was a sufficient number of monks in Kandy to carry out Buddhist activities and returned to the Low Country. The people of the South Country received him warmly. Hence he was able to launch his educational programme with Wehelle Vihara and Kahandave Vihara Vihara as headquarters. This activity brought great pressure on him and prevented him from devoting time to writing. But from the little time he could spare he produced the masterly work **Balavatara Sangraha.**

"The originator of the present spread of learning which covers the entire country was Ven. Sitinamaluve Dhammajoti, who emerged from the South Country. It is to this noble person that one can point his finger at without reservation or any bias as the motivator of the educational and literary movement which survives in the country now.

"He resided at Ahangama Maha Vihara, Wehelle Torapitiya Temple, now called Veluvanarama and his last days at Kahandave Vihara where he passed away.

"The Ven. Sitiímaluve Dhammajoti who resided at Pamburana Temple in Matara at a later time was a relative of Ven. Sitinamaluve Dhammajoti senior. He was given this name to perpetuate his illustrious Kinsman. The author of Matara Manava Wanshaya has made a lame effort to maintain that the monk who resided at the Pamburana Temple by the name Sitinamaluve Dhammajoti was only a Novice and not one with a Higher Ordination. We have seen his **Higher Ordination Certificate'** It is published at the end of this book. **Page 127 of Matara Sahitya Yugaya.**

"Ven. Wehelle Dhammadinna Himiyo – he was a pupil of Ven. Sitinamaluve Dhammajoti." page 8.

"Ven. Dickwelle Buddharakkita was a pupil of Ven. Sitinamaluve Dhammajoti. He founded the Deegha Valukarama Dickwelle and composed the poem, Kavya Deepani on the invitation of Mudaliyar Vijayagunaratne Siriwardhana." page 30.

"Veeratne Mulane Gamage Don Jaan Da Silvaa Perumal Abhaya Gunawardhana Samarajeewa was a pupil of Ven. Sitinamaluve Dhammajoti. He was appointed Secretary of the Pattayama or the main rice Grannary of the Dutch Government. He is considered the father of Matara Poetry." page 55'

"Acarya Bharana was a pupil of Ven. Sitinamaluve Dhammajoti. He composed Neelakobo Sandesa, Mahasohon Hatana and Vayasa Nimitta.

Ven. Kamburupitiye Wanaratana's Matara Manava Wanshaya, 1950, page 156; "Ven. Sitinamaluve Dhammajoti was a native of Sitinamaluve near Tangalla. He Belonged to the

Kodituvakku Arachchige Lineage and started life as a 'Ganinnanse'. With great effort he acquired knowledge to become the most erudite person of the Low Country then. He taught numerous pupils who sought instructions from him. This was the time Ven. Welivita Saranankara was making inquries about learned persons in the country. Once he heard of Ven. Sitinamaluve he immediately fetched him to Kandy and began to exchange knowledge with him. Thus the two learned Silvatas shared the knowledge each other possessed. When the Shayampali Nikaya was established he received Higher Ordination from Ven. Upali Maha Thera. He then returned to his native place and resided at the temple built by Kahandave Mudiyanse in Kahandava. He propagated literature and Buddhism and passed away in his temple. He is regarded as the **'Father of Matara Literature'** by the learned. He was a great educationist and Buddhist monk."

On page 157, "Ven. Sri Dhammadinna Nayaka Thera belonged to the Kirineliye Gamage Lineage of Wehella. He was a pupil of Ven. Sitinamaluve Dhammajoti."

"His pupilary descent came to be known as Wehelle ancestry. There are some who question why this ecclesiastic line assumed the name Wehelle, the pupil of Ven. Sitinamaluve Dhmmajoti, instead of the teacher's name. When Ven. Sitinamaluve Dhammajoti obtained Higher Ordination he was considerably old. Ven. Dhammadinna too was 72 years old at the time of his Higher Ordination. Yet he was younger. Therefore the teacher Ven. Dhammajoti would have preferred his pupil who was younger and more active to take over administration of the group of pupils whom he had taught and formed into a sect."

In Saranankara Sangharaja Samaya, 1960, by Ven. Dr. Kotagama Vacissara of Jayawardenapura University, page 274, "Ven. Welivita Saranankara was unable to associate closely with his chief disciples Ven. Sitinamaluve Dhammjoti, Ven. Ilipengamuve and Ven. Kadiragoda, the pious, principled and disciplined monks. After having received Higher Ordination they had left Kandy for distant distracts to propagate the Doctrine. Hence due to circumstances his association was with a group of backward monks who were keen to look after their properties, although they too had received Higher Ordination on the king's instructions. Except a few monks like Ven. Tibbotuvave Sri Buddharakkita, Ven. Moratota Sri Dhammakkanda, the rest were of the same mentality. Their violations of the rules and disciplines of the Dhamma led to the enactment of two codes of conduct during his tenure."

"Ven Sangharaja whose sole aim was to propagate the Doctrine finally had to bow down to his indisciplined and disobedient pupils, the nobility, who was ignorant of the Doctrine and a partially Hindu king Kitsiri Rajasinhe."

Page 275," That there is no place for caste distinction in the Buddhist order was explained earlier, in ch. 6 & 7. At the Higher Ordination ceremonies conducted by Ven. Upali Thera, persons of various castes in Lanka received Higher Ordination. Ven. Sangharaja's chief disciple Ven. Sitinamaluve Thera is said to be one like that. The originator of the Mulkirigala Bhikkhu lineage is considered one of a different caste. Although Ordination and Higher Ordination were given without caste considerations at the beginning later it was confined to a single caste."

Matara Yugaye Sahityadharayan ha Sahitya Nibandha, 1966 by Dr. P.B.G. Hevavasam, page 32, "These servers of literature fall into three categories: (1) Those exchanged and shared their knowledge with the Sangharaja, while associating him and assisting him in his programme of work, (2) Those who received ordination from him, learnt the Doctrine and other subjects from him and supported his programme of work, (3) Those who received ordination from his pupils or other monks, came to him and learnt from him, left for their home areas and taught literature and produced literature.

"Of the three categories, three persons fall into the first. They are Ven. Sitinamaluve Dhammajoti, Ven. ILipengamuve and Ven. Kadiragoda. These three monks are considered also as pupils of the Ven. Sangharaja. It is said that while residing in the rock cave of Alagalla Hill he learnt the part on the noun in Balavatara.

"At the Sametime daily he taught whatever he learnt form Levuke Ralahmy to Ven. Sitinamaluve who was residing with him and later at the Malwatta Vihara when he learnt the part on 'Samasa' of the Balavatara from Ven. Palkumbure he taught what he had learnt to the two monks Sitinamaluve and Illipengamuve. Yet there is no reference to the **Ven. Sangharaja teaching Sinhala language, Sinhla grammar or any reference other discipline to the two monks.**

On page 34, "From this another fact is clear. That is this Silvat Samagama with Ven. Sangharaja as head was organised by Vens. Sitinamaluve, Illipengamuve and Kadragoda as Directors.
On page 35, "Books refer only to monks wehelle Dhammadinna, Kadurupokune Suvannajoti and Dickwelle Buddharakkhita as Ven. Sitinamaluve Dhammajoti's pupils among the clergy. Among the lay pupils were Pattayame Lekam who became illustrious as a poet and Barana Ganitacarya, the outstanding astrologer.

Page 47, "The aforesaid Ven. Kadurupokune Suvannajoti was one who resided at Veragampita Vihara in Matara. **The only facts known about this monk is that he was a pupil of Ven. Sitinamaluve Dhammajoti and the famous Ven. Karatota** Dhammarama was his pupil. The monk mentioned next to him in order is Ven. Dickwelle buddharakkit who acquired fame on account of this poem, Kavyadeepani which embodies Sutasoma Jataka. He is said to be the founder of Deegavalukarama, Dickwelle. Barana mentioned among the lay pupils of Ven. Sitinamaluva was a Neketiya or of the Astrologer Caste. He was a native of Sitinamaluva. As a youngster he had accompained Ven. Sitinamaluve to Kandy as his acolyte. He learnt the Doctrine and other disciplines from his teacher. It is said that learnt astrology from a Brahamin who had been engaged to teach Sanskrit to the Ven. Sangharaja and his pupils. There is an interesting tradition current in the area. When he was about to leave Kandy for his native place, Ven. Sitinamaluve had paid a visit to king Keerti Sri Rajasinghe in his palace to bid him goodbye. Barana too had followed. Then he was known as Saadaa. The king inquired about him. Ven. Sitinamaluve had said that he was a Ganita lad well versed in astrology. The king intending to test his knowledge asked Saadaa to locate where the 'Ritta' was that day. Saadaa seized the opportunity to display his knowledge, asked for a stick 6 foot long and a bit of cotton, which were immediately supplied. He fixed the cotton to one end of the stick, walked out to the compound and raised it to the sky. In a few seconds the cotton burnt out. The king was most amazed and highly delighted with his performance. He awarded many gifts to him and conferred the title 'Candraabharana' on him. It is said that his descendants still reside in Sitinamaluve and they go as the Candraabharange lineage. He composed the poem Neelakoo Sandesa, Mahason Satana and the astrological work Vasava Nimitta.

Page 51, "Of Ven. Sitinamaluve's other famous lay pupil a short mention was made while dealing with Barana Ganita. In a sense Pattayame Lekam could be considerd as the first poet

of the Matara period, 1750 – 1850 A.C. There is no evidence of any book, prose or verse written before his **Viyovaga Ratna Malaya 1768,** during this 100 years, in the Up Contry or Low Country. Mudaliyar Dissanayaka is said to have written his Makara Dhavajaya an amorous poem in 1768 according to Jmes de Alwis's preface to his Sidat Sangarava translation. Mudaliyar W.F. Gunawardhana and P.D.S. Weerasooriya also agree with James de Alwis. But none of the three scholars produce any evidence to establish the date of Makara Dhavajaya nor does its text provide a clue to the date of its composition. Hence their view has to be rejected and **Pattayame Lekam's Viyovaga Ratna Malaya** taken as the earliest literary work of the epoch.

Page 53, "In Viyovaga Ratna Malaya he calls himself 'lipisuru' an expert in the art of writing. In Kavmini Kondola he uses the term Kaemindu meaning treasurer. Hence he had held two posts, that of Secretary and Treasurer, wich involved accounting.

Page 53, Pattayama is a Malayalam word which means a granary. Dr. M.D. Ragavan ethnologist of the National Museum had said that the term was used in households of modern Kerala, formerly Malayalam, to name a store room. It is possible that the Portuguese or the Dutch first introduced the term here. The Pattayamas of Giruvaya were located in Sitinamaluve and Veeraketiya. The area where the Dutch Pattayama of Sitinamaluve occupied was about 100 acres in extent and is now called **Pattayame Godella**. The other Pattayama he was incharge was at Veeraketiya.

Page 53, "However Pattayame received his education from Ven. Sitinamaluve Dhammajoti. There is no doubt about that, as he himself reveals, 'abaturu vaesa neka tatu betini dena.'

"His Full name was Viratanamulane Gamage Don Janci Da Silva Abhayagunawardhana Perumal Samajeewa." This is Viratna Mulane Gamage.

He was of the Perunal Samarajeewa Clan, and his full name was Viratne Mulane Gamage Perumal Don Janci Da Silva Abhayagunawardhana Samarajeewa.

page 56, "This chapter was devoted to the introduction of the leaders of the lineage of Buddhist clergy known as the Wehelle Paramparava or Wehelle Lineage of Matara and the twolaymen who learnt the doctrine and other disciplines from Ven. Sitinamaluve. Although

this lineage became popular as Wehelle lineage of clergy its originator was Ven. Sitinamaluve Dhammajoti. as discussed earlier. That being so why was it that the lineage was not named after its originator, but by the name of his pupil Ven. Wehelle Dhammadinna. The author of Matara Manava Wansha. 1950. page 167, gives this answer, "When Ven Sitinamaluve received Higher ordination, it is clear that he was very advanced in years. Ven. Dhammadinna also received Higher Ordination at the age of 72. Therefore allowing his efficient pupil to manage the fraternity he remained in isolation from the brotherhood due to feebleness. "This argument is not sound enough to be accepted. The Ven. Sangharaja received Higher Ordination at the age of 55. Ven. Sitinamaluve received Higher Ordination soon after the Ven. Sangharaja. There is the statement that it was on the same day:" **Thus…………. King Keerti Sri Rajasinghe ………….. having established the Higher Ordination the aforesaid two Novices (Welivita and Sitinamaluve) were caused to obtain Higher Ordination** and seeing to the ordination of other monks, the Ven. Saranankara was appointed Sangaraja", Mudaliyar W.F. Gunawardhana's Guttila Kavya Warnana Preface XVII. But Ven. Hikkaduwe Sri Sumangala Nayaka Thera had informed the Mudaliyar that Ven. Sitinamaluve was not given Higher Ordination on this occasion but sometime later by the Ven. Sangharaja according to his personal wish. But he Sangharaja Sadhucariyava states, "Having received Lower Ordination and Higher Ordination from Ven. Upali Maha Thera, he went to his home region Matara', page 23. It is hard for anyone to imagine why this confusion of views over the Higher Ordination of Ven. Sitinamaluve. One could only expect, as stated by Mudaliyar Gunawardhana that Ven. Sitinamaluve received Higher Ordination on the same day that Ven. Welivita received it. According to available information there was none other than Ven. Sitinamaluve fit to received Higher Ordination on account of virtue, piety, learning in the Doctrine and in age, next to Ven. Welivita. Then what was the cause for Ven. Sitinamaluve to receive Higher Ordination at a later time. Was there any dispute over the issue. If that was so Ven. Hikkaduve's view could be correct. If the Higher Ordination for Ven. Sitinamaluve was delayed owing to a dispute it is quite possible that he rejected it He would have later accepted Higher Ordination on the special request made by the Ven. Sangharaja.

"However the fact that Ven. Sitinamaluve was advanced in years could not be a reason for a lineage of Budhist clergy he originated to assume the pupil's name **rather than his own name. Earlier we discussed the conflicting views expressed about Ven. Sitinamaluve's education and ordination.**

"Thus it is the lineage of clergy of Ven. Sitinamaluve Dhammajoti which passes as the lineage of his first pupil. Ven. Wehelle Dhammadinna. And it is the pupilary succession of Ven, Karatota Dharmarama the pupil of Ven. Kadurupokune Suvannajoti the second pupil of Ven. Sitinamaluve Dhammajoti that had largely spread in the Low Country.

"Beside the lineage of Buddhist clergy founded by Ven. Sitinamaluve Dhammajoti whose pupil's name Ven. Wehelle Dhammadinna is perpetuated, three other pupilary successions of the pupils of Ven. Saranankara Sangharaja exist in the Low country. They are Mulkirigala lineage, Ransegoda Lineage and Vaeva Lineage.

Page 109, "That this Dissanayaka was called Katuvaane is an indication that he was a native of Katuvana, a fortress village in history, located in West Giruva Pattuva. It is ten miles from Walasmulla. There is no doubt that young Dissanayaka had his early education in a temple in Katuvana or near Katuvana. Some are of opinion that he received his education from Ven. Parapamula Dharmarama of Kalugala Vihara, as in MataraSahitya Vansaya, page 83, and Sinhala Sahitya Vansaya, page 82, and others express the view that he studid under Ven. Sitinamaluve Dhammajoti Refer Karatota, page 56. Katuvane wrote Kavumini Maldama in 1773. Then his age was 22. Pattayame completed his Kavumini Kondola in the same year.

"The teacher of Ven. Parapamula Ven. Saliele Maniratana wrote his poem Kavumutuhara five years later. Besides by the time his poem was composed Katuvana had concluded his education. Because he was residing at Matara when he was composing Kavumini Maldama. Then he was serving Mudaliyar Ilangakkone Abhayasiriwardhana. When all this evidence is taken into account, it is more appropriate to conclude that he had learnt under Ven. Sitinamaluve Dhammajoti. His friend Pattayame also studied under him. That education too was confined to getting difficult portions in books explained, it may be considered. Otherwise there could not be any reason why his teacher's name was dropped from such a long poem as Kavumini Maldama.

MISINFORMATION

Vens, Hikkaduve Sri Sumangala, Kirielle Gnanavimala, Degammeda Sumanajoti and Dr. Punchibandara Sannasgala have attempted to spread misinformation about Ven. Sitinamaluve Dhammajoti. The most authentic documents so far discovered on the life of Ven. Sitinamaluve Dhammajoti are the Sangharajottama Sadhu Cariyava by Ayittaliyadde

Muhandiram Rala and Sitinamalu Talpata by Ven. Dickwelle Buddharakkita. Ayittaliyadde Muhandiram was a contemporary and close associate of both Ven. Welivita Saranankara and Ven. Sitinamaluve Dhammajoti and moved with them during the formation of the Silvat Samagama, which later become the Siyam Samagama and finally the Siyam Nikaya, From what he has committed to writing in the Sangharajottama Sadhu Cariyavait is clear that he was an eye witness to the Ordinations and Higher Ordinations conducted by the Siamese monkVen Upali Maha Thera and both Ven. Welivita Saranankara and Ven. Sitinamaluve Dhammajoti receiving them. Ven. Dickwelle Buddharakkita was Ven. Sitinamaluve Dhammajoti's pupil. Hence he was able to record the authentic biographical data of Ven. Sitinamaluve Dhammajoti and the long and unbroken lineage, teachers, Higher Ordination, his pupils, his education, learning, educational and religious attainments are all revealed in the document.

Ayittaliyadde Muhandiram may have exaggerated certain information about Ven. Welivita Saranankara on account of his extreme love, reverence and respect for him. But the bare facts cannot by any means be incorrect. He had no reasonor need whatsoever to give inaccurate information about Ven. Sitinamaluve Dhammajoti's activities in Kandy and his association with Ven. Welivita Saranankara and their Higher Ordinations.

Of course if there are more authentic contemporary document they could very well be examined.

The persons who have attempted to distort facts about Ven. Sitinamaluve Dhammajoti do not produce any documentary evidence or logical arguments to support their views: They merely rely on their imagination to spread misinformation about this Ven. monk in their effort to show that he was not a person of significance.

Ven. Hikkaduve Sri Sumanagala had told Mudaliyar W.F. Gunawrdhana that Ven. Sitinamaluve Dhammajoti was not given Higher Ordination by the Siamese monk Ven. Upali Maha Thera. And that in any case he did not receive Higher Ordination at the time Ven. Welivita Saranankara received it or immediately after wards. He also had informed the Mudaliyar that Ven. Sitinamaluve Dhammajoti was given Higher Ordination by Ven.Welivita Saranankara sometime later. But Ven. Hikkaduve Sri Sumanagala had not produced any evidence, documentary or otherwise to support his view. **What magic mind set in Ven**

Hikkaduve Sumangala created this information is beyond comprehension. No Contemporary person or document on Ven. Welivita Saranankara and Ven Sitinamaluve Dhammajoti supports this information. Hence it has to be **rejected.**

Ven. Kirielle Gnanvimala in his, Wehelle Sri Dhammadinna Swamindra Shasana Ithihasaya, 1975, page 30, states that Ven. Sitinamaluve Dhammajoti belonged to the Hewa Kodituwakku Arachchige lineage of Sitinamaluva and he was ordained as Sitinamaluve Dhmmajoti by Ven. Kadurupokune Navaratne Buddhrakkita, chief incumbent of Thissamaharama in 1693 A.C,"……… that monk, Ven. Kadurupokune Navaratne Buddharakkita ordained a respectable youngster of the Hewa Kodituwakku Arachchige Lineage of Sitinmaluve by the name Sitinamaluve Dhammajoti at Tissamaharama."

This information is not based on any document historical or otherwise. He does not indicate the sources of his information . It has to be rejected as a mere figment of his imagination says Dr. Risiman Amarasinghe on page 23 ofhis edition and commentary of Sitinamalu Sanga Parapura, 18.12.93.

In Sitinamalu Talpata, 1780 A.C., by Ven. Dickwelle Buddharakkita , founder of Deeghavalukaramaya Dickwelle and Pupil of Ven. Sitinamaluve Dhammajoti it is revealed that Ven. Sitinamaluve Dhammajoti's fther was of the Puvakdandave Palliye Guruge lineage and his name was PuvakdandavePalliye Guruge Babappu and that his mother belonged to the Sadda Vidda Palangapatura Rajapakse Wickramasinghe Mutukumaranage lineage and her name was Yasodara Hamine. Ven. Sitinamluve Dhammajoti's lay name was puvakdanave Palliye Guruge Jaansi. He was born in June 1697.

Dr. Risiman Amarasinghe states, "Ven. Sitinamaluve Dhammajoti was born in June 1697 A.C. Therefore the monk known as Kadurupokune Navaratne Buddharakkita did not have a boy to be ordained as Sitinamaluve Dhammajoti in 1693 as stated by Ven Kirielle Gnanavimala in Wehelle Sri Dhammadinna Swamindra Sasana Itihasaya. Refer Sitinamalu Sanga Parapura, 18.12.93, pages 23,24.

This is another cock and bull story by Ven. Kirielle Gnanavimala.

Dr. Amaarasinghe further says on page 24 that there is no historical source to establish the existence of a monk by the name Kadurupokune Navaratne Buddharakkita. Neither is there any documentary evidence to substantiate the existence of a Sitinamaluve Hewa Kodituvakku Arachchige boy who was ordained as a monk by the name Sitinamaluve Dhammajoti during that period.

Sitinamalu Talpata reveals the name of the teacher and the ordination of Ven. Sitinamaluve Dhammajoti as quoted in Dr. Amarasinghe's Sitinamalu Sanga Parapura, page 24, "thereafter by the grace of the permission obtained by the parents from the court of king Veeraparakrama Narendrasinghe, aspiring to attain Nirvana, having received ordination from Golahen Watte Rajaguru Dharmakeerti maha Pandit Saamin in July 1710, by the name Sitinamaluve Dhammajoti and observing proper conduct and discipline and learning Pali, Sanskrit, the Doctrine and Sinhala and practicing reading and writing and developing virtue and wisdom."

Thus Ven. Sitinamaluve Dhammajoti was ordained and taught by Ven. Golahen Watte Rajaguru Dharmakeerti Maha Pandita Swamin. He learnt Pali, Sanskrit, Sinhala, Buddha Dhamma and Vinaya [disciplines] from the same monk. According to Prof. Mendis Rohanadeera's edition and commentary of Asgiri Talpata, page 17 and 23, this monk was the Head of the Asgiri Fraternity of Asgiri Vihara in Kandy from 1702 – 1719 A.C.

Nowhere in the Sangharajottama Sadhu Cariyava is it stated that Ven. Sitinamaluve Dhammajoti was a pupil of Ven. Welivita Saranankara. Neither does any contemporary document related to the educational, literary and religious activities of the epoch count Ven. Sitinamaluve Dhammajoti among the pupils of Ven. Welivita Saranankara.

Dr. Punchibandara Sannasgala and Ven. Degammeda Sumanajoti in Sahitya Vicara I, Matara Kalapaya, 1962, pages 4, 11 and 37 and Ven. Kirielle Gnanavimala in Sri Dhammadinna Swamindra Shasana Itihasaya, 1975, pages 31 and 33 say that Ven. Sitinamaluve Dhammajoti was a pupil of Ven. Welivita Saranankara. But they are **unable to support their view** with reference to any sources where they collected this information.

Hence the statements of these three scholars as to the identification of the teacher of Ven. Sitinamaluve Dhammajoti as Ven. Welivita have to be rejected as concoctions of their imagination.

Dr. Risiman Amarasinghe in his Sitinamalu Sanga Parapura, chapter on Sitinamaluve dhammajoti Himi, argues out fully the points raised by Ven. Kirielle Gnanavimala, Ven. Degammeda Sumananajoti and Dr. Punchibandara Sannasgala and shows the absurdity of their attempt to distort facts about Ven. Sitinamaluve Dhammajoti and dismisses them as **falsehoods unsubstantiated by any authentic documentary evidence**.

The authoritative contemporary work on Ven. Welivita Saranankara theSangharajottama Sadhu Cariyava and the authoritative contemporary work on Ven. Sitinamaluve Dhammajoti the Sitinamalu Talpata, both indicate very clearly that Ven. Welivita Saranankara was not the teacher of Ven. Sitinamaluve Dhammajoti. This issue is completely dealt with in the foregoing pages of the chapter.

Prof. Vinnie Vitarane of Ruhunu University in this Helapot Vimasuva, 1960, page 24 and Matara Avadiya, 1963, pages V,VI,VII, maintain that Ven. Sitinamaluve Dhammajoti and Ven. Welivita Saranankakra were contemporaries who worked for the revival of learning in the Country. While Ven. Sitinamaluve was engaged in study and teaching in the Low Country, Ven. Welivita was doing the same thing over there in the Up Country. If at all Ven. Welivita Saranankara was teacher to Ven. Sitinamaluve Dhammajoti to the **same extent and more was Ven. Sitinamaluve Dhammajoti teacher to Ven. Welivita Saranankara**.

Truth was that Ven. Sitinamaluve Dhammajoti was in possession of the **Kriya Kanda** or the part on the **Pali verb** which he was able to understand at the time he met Ven.Welivita Saranankara. Ven. Welivita Saranankara on the other hand had the **Nama Kanda** or the part on the on the **Pali noun,** which Levuke Ralahamy had explain to him. Ven. Welivita had conveyed this explaítion to Ven.

Sitinamaluve as recorded in Sangharajottama Sadhu Cariyava. Ven. Sitinamaluve Dhammajoti had explained the **Kriya Kanda** or the part on the Pali verb he knew to Ven. Welivita Saranankara His work, Balavatara Sangrahaya is a clear indication of the fact. The two learned men had exchanged their knowledge as plausibly recorded by Mudaliyar W.F. Gunawardhana. Prof Bandusena Gunasekara. Dr. P.B.G. Hevavasam, Ven. Medanyangoda Wimalakeerti, Ven. Kamburupitiye Wanarratna and D.V. Richard De Silva. is acceptable.

There was no need for Ven. Sitinamaluve Dhammajoti to learn Sinhala or Sanskrit from Ven. Welivita Saranankara because he was more learned and competent in the two languages than Ven. Welivita Saranankara by the time they met. Besides he was heir to the rich Ruhunu literary tradition which his forbears had created and developed. On the other hand Kandy had hardly any Sinhala literary tradition to speak of. He was a part of this literary tradition which was an unbroken one throughout the ages' And it was this same tradition that pervaded the entire Low Country and later spread to other parts of the island. Refer Prof. Wimala Wijesuriya's Ruhune Aprakata Puravurta, chapter II on Ruhune Sahityaya, Ven. Medauyangoda Wimalakeerti's Matara Sahitya Wanshaya, 1951, Matara Grantavaliya, pages 194 to 211.

Matara Avadiya or Matara Epoch. 1963, pages V,VI,VII contain material which is an eye opener to people like Dr. Punchibandara Sannasgala, Ven. Kirielle Gnanvimala and Ven. Degammeda Sumanajoti who have attempted to distort facts and spread misinformation about the Matara literary epoch. On page V of Matara Avadiya, "Certainly there are people who do not know about the Matara Era. It is in the fitness of things to present a few facts to those who think that the Matara Era is an offshoot of the Kandy Period. Some people state and write that the Matara Era arose or emerged on account of Ven. Welivita Saranankara Sangharaja. An utter misconception. Long before the birth of Kulatunga who later became Ven. Welivita Saranankara, individuals of Matara produced literary works and propagated literature. The author of Rabel Asna, Malawara Kavisekara of Devundara; author of Maha Janka Da, Malawara Kavisekara Nadana of Devundara; Urugamuwe Rajakaruna who authored, Viyovaga Mala and Urugamuve Kulasekara who wrote, Manicora Jataka were natives of Matara. Some of them were Malarites who were engaged in Literary pursuits long before Kulatunga saw the light of day. This is substantial evidence to establish that the long and unbroken Ruhunu tradition of literature continued uninterrupted during the Matara Era. Ven. Sitinamaluve Dhammajoti fuelled the flickering light of learning to shine brightly up to even now. Those who are unable to exmine the connection between Ven. Welivita Sangharaja Thera and Ven. Sitinamaluve Dhammajoti Maha Thera are attempting to show that Ven. Sitinamaluve Dhammajoti Maha Thera was a pupil of Ven. Welivita Saranankara Sangharaja and are struggling to link the Matara Era to the Kandy Period. A vain attempt which is doomed to fail. Due to Malwara Kavisekera, Malawara Kavisekara Nandana, Rajakaruna and Kulasekara the continuity of the Matara literary tradition is quite clear. Ven. Sitinamaluve Dhammajoti Maha Thera who supported the growth of this tradition initiated

the existing modern literary movement of the country. The truth is that this same Ven. Monk was helpful in kindling the light of learning in the Up Country. Sangha Raja Sadhu Cariyava praises without hesitation the support offered by Ven. Sitinamaluve Dhammajoti Maha Tera in this endeavour in Kandy. But nowhere in it is found any mention of Ven. Welivita Sangharaja coming to the Low Country to kindle its light of learning. Those who strain themselves to say that Ven. Sitinamaluve Dhammajoti Maha Thera was a pupil of Ven. Welivita Sangharaja Thera are blind to the other side of the coin. To whatever extent Ven. Welivita Sangharaja was teacher to Ven. Sitinamaluve Dhammajoti Maha Tera to the very same extent was. Ven. Sitinamaluve Dhammajoti Maha Thera teacher to Ven. Welivita Sangharaja. Therefore Ven. Welivit Sangharaja Thera too was a pupil of Ven. Sitinamaluve Dhammajoti Maha Tera. This fact is no secret to anyone who reads the Sangha Raja Sadhu Cariyava with circumspection."

"We have not the slightest intention of belittling the noble service rendered by Ven. Welivita Saranankara Sangharaja Thera. Our sole aim is to see the truth as it is. For several reasons some people try to hide the truth. Some hide it through sheer ignorance. Others quite consciously do so. Yet others suppress facts on account of their hyprocracy and jealousy. **We cannot allow the untruth to prevail and the truth to sink underneath, in whatever way it may happen."**

By P. Nandanapala Cumaranathunga